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There is one director; there is no second. I speak concerning him who abides in the heart. This being, the director, dwells in heart and directs all creatures. Impelled by that same being, I move as I am ordered, like water on a declivity. There is one instructor; there is no second different from him, and I speak concerning him who abides in the heart.—*Anugita.*

THE PATH.

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Mount Meru.

(*Concluded from January.*)

This "fair and stately mountain, whose name is Meru," reflects "*sunny rays* from the splendid surface of its *gilded horns.*" (See shape of peduncles of pineal gland.) The western Bible contains the phrase, "Thy horn shall be exalted." Adepts are pictured with horns, and the David of Michel Angelo has one springing from the brain. It is said that a second, and a halo supported by the two, have been broken off. Meru is the haunt of Devas (gods, powers) and "Gandharvas," who are "heavenly choristers, singers of Indra's court." It is interesting to note who Indra is, and to study, in the *Voice of the Silence*, the description of the songs or music arising within the chela when he seeks the Amrita within himself. The tree is there upon Meru, with celestial plants or growths and songs of birds. Now birds represent spiritual airs or powers. The Sooras, good spiritual beings, personified powers, "internal vital airs" as related to

Man,[1] craved the Amrita. The Asuras were to unite with them in churning the waters for that Amrita. The Asuras, "so-called demons, are esoterically the self-asserting and (intellectually) active principle; are the positive poles of creation . . ." These seem to have been 7 evil gods, messengers of Anu, or the moon in one aspect, the ark of the seed of material life. So the Suras and Asuras are "represented in Esotericism and viewed from a dual aspect: male or spiritual, female or material, or spirit and matter, the two antagonistic principles.[2] "Esoteric philosophy identifies the . . Asuras . . and all the adversaries of the gods in the allegories, with the egos which by incarnating in man in the third race made him consciously immortal. They are, during the cycle of incarnations, the true dual Logos, the conflicting and two-faced divine principle in man."[3] "Brahma is Mahat, the Universal Mind, the creator."[4] The Asuras, fallen angels, fell into generation, or mind in man. "'The gods became no gods, the Sura, Asura' says the text; *i. e.* the gods became fiends, Satan." But Satan will now be shown, in the teaching of the Secret Doctrine allegorized, as good and as sacrifice.[5]

"The Asuras are The Flames incarnated in the third root race, and find themselves reborn over and over. Man is the product of three fires. The electric fire—Spirit. The solar fire—Soul. The fire produced by friction—Body. Metaphysically, the last means the union between Buddhi and Manas; in the physical it relates to the creative spark or germ, which fructifies and generates the human being."[6]

In respect to "the Moon, the ark of material life" and the creative spark above alluded to, a slight but useful digression from the churning of the ocean may here be permitted. This vara, or ark of life, is alluded to in eastern scriptures as follows. "'Into the vara thou shalt bring the seeds of men and women . . . Thou shalt seal up the vara' (after filling it up with the seeds) 'and thou shalt make a door and *a window self-shining within,*' which is the soul. When Yima inquires of Ahura Mazda how he shall manage to make that vara, he is answered: '*Crush the earth* . . knead it with thy hands, as the potter does when kneading the potter's clay.' When the question is asked what shall light the vara, the reply is; 'There are created lights and uncreated lights.'" This verse, the *Secret Doctrine* goes on to say, is a distinct allusion to the uncreated lights which enlighten man, his principles; and this is "the meaning when read by the human key" which does not interfere with astronomical, theogonic, or any of the six other meanings.[7]

1 *Secret Doctrine*, I, 86.
2 *Secret Doctrine*, II, 59–62.
3 *Secret Doctrine*.
4 *Secret Doctrine*, II, 162.
5 *Secret Doctrine*, II, 230.
6 *Secret Doctrine*, II, 318.
7 *Secret Doctrine*, II, 291.

In describing the pineal gland, or back eye, it is shown as containing mineral concretions and sand. Modern physiology has ascertained that there is an orifice or "door" in it, besides that "window self-shining within". (Is this door for the purpose of discharging the sand grains or seed?) We are told: "Complete the physical plasm, the germinal cell, of man, with all its material potentialities, with the spiritual plasm, so to say, or the fluid that contains the five lower principles of the six-principled Dhyan, and you have the secret, *if you are spiritual* enough to understand it."[8] Descartes describes the pineal gland as a little gland tied to the brain, that can be easily set in motion, a kind of swinging motion, by the animal spirits which *cross* the centre of the skull in every sense. The *Secret Doctrine* considers these animal spirits as equivalent to currents of nerve-auric compound in circulation.[9] German scientists say that these sand grains are not found in man until the age of 7 years, the identical age at which the soul is said to enter fully into the body of the child. "The third eye embraces eternity."[10] "During the activity of the inner man (during trance and spiritual vision) the eye swells and expands. The Arhat sees and feels it, and regulates his action accordingly. The undefiled lanoo need fear no danger; he who keeps himself not in purity (who is not chaste) will receive no help from the deva eye." Why this need of chastity? Will not the five pointed star, with the apex of the white triangle placed upward, the apex of the red one downward; will not this emblem of humanity answer for us why the seat of Vishnu is the white apex, where he preserves, and the seat of Siva, the destroyer, generator, and regenerator, is the red, reversed apex? Will it not by its shining unveil a portion of the mystery through the key of force correlation and expenditure and conservation of nerve auric energy?

Returning now to the *Mahabharata* legend, we find Narayana there, suggesting to Brahma that the ocean be churned for the Amrita. Narayana is "the mover on the waters who is the personification of the Eternal Breath of the Unconscious All, or Parabrahm."[11]

"The Egyptian Ra, issuing from the Deep, is the divine universal soul in its manifested aspect, and so is Narayana, the Purusha, concealed in Akasa and present in ether."[12] This soul, then, in its manifested aspect, spoke to the Creator, or creative aspect of the Breath. When Narayana "spoke" he was no longer "concealed in akasa"; he must have been "present in ether"; in other words, certain dynamo-spiritual currents were engendered; no longer in passive potentiality, they are active as Narayan." Removing the darkness, the self-existent Lord (Vishnu, Narayana, etc.) becoming

8 *Secret Doctrine.*
9 *Secret Doctrine*, II, 298.
10 *Secret Doctrine*, II, 299.
11 *Secret Doctrine*, I, 64.
12 *Secret Doctrine*, I, 231.

manifest and wishing to produce things from his essence, created, in the beginning, water alone. Into that he cast seed."[13]

In regard to the ocean to be churned, we learn that waters and water stand as the symbol for Akasa, the primordial ocean of space, on which Narayana, the self-born spirit, moves, reclining on that which is its progeny. "Water is the body of Nara;[14] thus we have had the name of water explained, since Brahmâ (neuter) rests on the water, therefore he is termed Narayana." We have here a hint as to the waters of grace, and water is also feminine and stands for the Virgin in heaven.[15] Narayana is the spirit of invisible flame, never burning, but "sets on fire all it touches, and gives it life and generation. In the Western Bible it is referred to as "The Lord was a consuming fire." "In him was life, and the life was the light of men." Paracelsus refers most instructively to the spirit moving on the face of the deep, whose vehicle is the *liquor vitae*. We learn elsewhere that the spirit or noumenon of pure air, the breath of life, the first-born element or noumenon of protyle, is hydrogen. This is not to be mistaken for the gas known to us by that name, but is its spiritual root. "Water" is also said to be "a condensible gas or *Mercury*." . . . Students will understand this suggestion concerning the vital fluid of man. We gather that the ocean, or water churned, is the water of life, which is, on our plane, one of the correlations of electricity, the One Life at the upper rung of Being, the astral fluid at the other.[16]

The great obstacle to the churning appears to have been the Mountain Mandar, which, in analogy with universal processes, was put to use presently for the purpose to which it appeared opposed. A Teacher writes: "There is good and evil in every point of the universe." So as Mandar, inhabited by forces of both orders, could not be removed, it was used. It would appear that the mountain represents the solar plexus, about which the great serpentine force, here called Vasukee, is deployed, for that mountain is presently placed on the back of the tortoise. This creature is not only androgynous, and the bi-sexual force symbolically, but on looking at the diagram of the nervous system before referred to, we find that the pelvic bones assume just this shape. "Having assumed the shape of a tortoise, Prajapati created offspring." Indra, the fire god, characteristically appears here. Anaula the serpent, who is directed to perform the work, is the Infinite one. He sometimes represents "the couch on which Krishna as manifested Vishnu reclines when he creates."[17] He is also the wisest one, king of serpents.

13 *Secret Doctrine*, I, 333.
14 And *Nara* is another name for *Man*.
15 *Secret Doctrine*, I, 458.
16 *Secret Doctrine*, I, 81.
17 *Secret Doctrine*, I, 407.

This dual allusion to serpents is highly important. The serpents of the great Sea appear to have been Chrestos or the Logos. Even when physiological and phallic they were divine symbols. In *Secret Doctrine*, I, 364 and 405, such meanings are explained. The serpent often typifies astral light re-united by its dual physiological and spiritual potency. "When adepts were initiated into the mysteries of nature by the universal mind, they were named serpents of wisdom."[18] It would appear from the *Voice of the Silence* that Kundalini the serpentine force is the initiator. When we recall certain passwords and remember that Indra, king of the gods, also represents the East, the significance of the account is deepened.[19] Vasuki is referred to as the king of those serpents who live in Patala, the nether region, as distinguished from Meru. These lower forces churn the ocean by the command of the higher powers of Meru. A fine sentence from the Zohar illustrates this: "Life is drawn from below, and from above the source renews itself; the sea is always full and spreads its waters everywhere. The seventh palace, the fountain of life, is the first in order from above."[20] Another quotation also seems to refer to the churning of the ocean. "The work of the beginning the companions (students, chelas) understand, but it is only the little ones (perfect initiates) who understand the parable of the work in the Principium by the mystery of the serpent of the great sea." Jesus said that only as a little child can man enter the kingdom of heaven, the Principium or Meru, and in the Talmud St. Paul (Saul) is referred to as the little one.[21]

For the seat of the self we may consult S. D. II, 495, and on page 499 we read: "The real property of the *true* Soma was (and *is*) to make a new man of the Initiate, after he is *reborn*, namely, once that he begins to live in his *astral* body . . " (See Elixir of Life in *5 Years of Theosophy*.) "The partaker of Soma finds himself both linked to his external body and yet away from it in his spiritual form . . Plainly speaking, Soma is the fruit of the tree of knowledge." Now the *true* Soma, or moon fluid of immortality, may be guessed at by him who remembers that the moon represents the brain and stands for Manas in its higher and lower aspects. It becomes the ally of the white adepts or higher powers upon occasion. The downpouring of this fluid is beautifully described in the legend under consideration, and we will leave the reader to its further elucidation, content if this article shall have induced him to consider all truths by the light of more "keys" than one.

TWO AMERICAN STUDENTS.

18 *Secret Doctrine*, II, 215.

19 *Secret Doctrine*, I, 128.

20 *Secret Doctrine*, I, 356.

21 *Secret Doctrine*, II, 504.

The Purposes of Soul.

One night, I watched with my dead.

This comrade was smitten in departing; his soul cried out through the body, "*Oh! my wasted life.*" Silence followed; for him the silence of high spheres; for us, the silence of the grave in that dark hour above which exhausted faith could not lift us. It was an hour of bleak despair, and, beneath that, an icy blank.

Yet other hours dawn for the student when a voice out of negation cries, "Look in thy heart and write." In such an hour, the cry of the departed one was illumined as by the awful torch of Truth. For there is terror for the human soul in that great glory; it blinds as with tempest and pain.

"Oh! my wasted life." Yet he had worked, striven, done, apparently, all. But the high soul knew well indeed that all had not been done; the conscience-stricken mind confessed its failure.

I wish, my comrades, that we could live our lives, as it were, upon the slopes of death, trying their issues by the light of the new dawn of consciousness. Think you we should not find, by that test, that these lives are full of small issues, tortuous, involved, guided by the opinions of the mass and the needs—not so much of our own bodies and minds, but of those of a complex civilization? The unseen currents pour upon us, through us; the pictures and suggestions thrown upon us by them, as upon a screen, are mistaken for "our own" thoughts and wishes. These are the traps of nature to detain us, as matter attracts and detains spirit. Can we not wish and think what we *will*, from our own centres, in accordance with the impulse of our higher mind? Is it not our first duty to do this; our duty to mankind and to ourselves; to the Law above all? What avails it, think you, to creation or to ourselves, if we allow so-called consideration for others to imbed us more deeply in the material life? Is it not for the higher good of all that we should remain apart from it, even while in it? Apart in thought, in heart. To yield to another is sometimes to assist that other in encumbering his higher soul and our own with details the mind should outgrow, but to which, lacking strength, it still clings. It clings for fear of loss, forgetting that it cannot lose its own. Could we not simplify, think you, if we saw death drawing near, a sheaf of wasted years in his hands? In the death moment, when those years flash across the abnormally quickened brain; when the evolutionary purpose stands clearly forth; when the life result is tested by that purpose and we see that the intent and impulse of the reincarnating ego have been crushed under innumerable petty details of a life foreign, for the most part, to the *real needs* of souls, how is it with

us then? A dread accountant appears, the scales of justice in his hands, a look of alienated majesty on his brow. It is the Master, the Higher Self, denied, outraged, to whom we cry: "I have sinned before heaven and against thee, and am no more worthy to be called thy son."

What, then, is this evolutionary purpose? Listen! *We are the Sons of God.* May we reverently consider the Deity.

There are things too mysterious, too awful for expression. Therefore when speech is attempted, others say, "But I know that." They do not know it, for to know it is to be and do it. Therefore they only know some minor differentiation, which they still neglect.

Consider with me the One Life. "The One Ray multiplies the smaller rays. Life precedes form, and life survives the last atom of form. Through the countless rays proceeds the Life-Ray, the One, like a thread through many jewels." This Ray is the Mystery. It is a conscious Flame. It vibrates in the Dark Centre; it arises; it flashes forth; it is the Knower; it swallows up the merely human consciousness and sets itself on high, the Crest Jewel of Wisdom.

There is only one way of study. It is this. We must permit that Power to set the lower mind aside. It is ready, every hour of our lives, to declare the evolutionary purpose, the next step; our part is to listen. How then shall we listen and how attract the voice of the Power?

The first step is Resignation. That we know. It is the instant, unceasing acceptance of all results, as fruits of the Law. The next step is Devotion. It evolves causes of a nature sufficiently selfless and pure to ensure higher results. They are higher, insomuch as they make nearer approach to the universal. This Devotion is the interior preparation of a ground in which the spirit can freely act. By it we hold the mind in concentration upon the Supreme. We encourage it to remain there. Surface waves come and go, but the deep inner attitude invites the Power. Even in the outward it acts, as such thought directs the attractive and assimilative processes of bodies and organs. The myriad atoms, each a life, which we absorb every instant, are for or against the evolutionary purpose as our thought is with it or withdrawn from it.

A formula cannot be given, but we can make an approach to one. Krishna said: "With all thy heart place all thy works on me; prefer me to all things else; depend upon the use of thy understanding and think constantly of me; for by doing so thou shalt, by my divine favor, surmount every difficulty which surroundeth thee." Even in the tumult of our lives this can be done. We must treat our bodies and minds as weak places to be strengthened and upheld. Therefore religious observance is useful. Begin the day with an instant of devotion, and end it so. Standing, with reverential attitude of body and mind, repeat aloud some verse of the

scriptures, the mind fixed on the Higher Self, or on the One Life, the aggregate of these selves. Such texts have a life of their own ; their spoken word will quicken ours. "The ever unknowable and incognizable *Karana* alone, the *Causeless* Cause of all causes, should have its shrine and altar on the holy and ever untrodden ground of our heart—invisible, intangible, unmentioned, save through 'the still small voice' of our spiritual consciousness. Those who worship before it ought to do so in the silence and sanctified solitude of their Souls, making their spirit the sole mediator between them and the Universal Spirit" . .[1] It is useless to say that we must take others with us. "The soul goes alone to The Alone." Having thus set the vibrations for the day, let the student consider the One Life in all life. Let him study every event, referring all to the action of the currents of that Life, and not to the centres through which it speaks. Men are but ganglionic centres, repeating the nerve-auric impulse and passing it along. That is to say, they are this for the most part: there are souls who have achieved their higher being. The student should form the habit of observing the Life waves, the manifestations of Life, as one. Consider the action of the Life principle in all things. In food, in air, light, sound, persons, events, the human heart ; let him refer all things back to it, back to the plane of force, and try to sense them on that plane, to see Krishna in all. This service is no sinecure. But the Lord will repay. Strange lessons will be learned. Life will be seen as made up, not of persons and events, but of manifesting currents, some of which may be rejected and some accepted at the bidding of the inner voice. It alone should command, and not probabilities, eventualities, or temporizing. He who asks, of every crisis, but the simple question, "What is my duty?", and does that regardless of events, to that man the gods appear. He will often find that we do many things because the Life impulse is checked by some counter current of sympathetic attraction, which, by contrary vibration in specific centres, blocks its way. Then the general current urges the accomplishment of the thought or action, in which accomplishment the counter current finds equilibrium, is neutralized, and the main current is re-established. This is the impulse of Nature. If we recognize the counter attractions as Karmic illusion, and do not pour our mind into their moulds, the attractions disappear because we have fallen back upon the higher one, the Universal Life, whose flow in us we have increased until it sweeps all obstacles away.

Thinking thus always of the One Life in the outer circumstances of our days, there is still another thing we can do. The Deity is always manifesting in us, as everywhere. It impels us by means of impulses springing deep within us and registered upon the conciousness ; registered further upon

1 *Secret Doctrine*, I, 280

the brain in the proportion in which that brain is prepared to receive it. This preparation consists in keeping the thought turned expectantly toward The One. We need to keep watch for its commands ; to learn to distinguish these from lower impulses, suggestions from without, so to say. Above all, we need to obey them. Increase and continuance come from use. While we fulfil the real duties of external life (which are fewer than we think), this interior watch can be kept up. We can be observant of all the impulses arising in us. Who has surprised the swift Will upon its hidden throne, or Motion, the power behind the throne? Only the man who has waited upon the gods. We are here for the purposes of soul.

At first we shall make mistakes in action, but soon an uneasy, subtle undercurrent of warning or dissatisfaction will accompany action which has not been suggested by the true Source. In practical occultism, regular chelas of a group set down all the events of each day ; these are compared, and a guiding current is soon seen. Soon they distinguish this from every other *by its tendency ;* in the unencumbered field it manifests in glory and power. This course must be followed by him who desires to avoid the death cry of a wasted life. He must also give a fixed time daily, were it but five minutes, to the consideration of The One. He must hold this ground sacred against every invasion. If he be so fortunate as to know the face of a Master, let him bring that before him as an embodiment of the Deity, trying to see it clearly before him in every free moment. "If it be a real Master, he will send his voice. If not, it will be the higher self that will speak." This subconsciousness, this undercurrent of fixed attention, of revolution around the One Life, can be cultivated and enlarges our orbit..

The true student will not speak of the Unknown One. He will be devotional in attitude and in manner when studying high themes. Such habits train the body and free the mind. The place of study should be as simple as possible, and due regard should be had to the making or breaking of currents, for these are *the messengers of the gods.* At such times all externalities should be firmly set aside, and a place cleared in life for the use of the Deity, nor should others be permitted to overrun this place, whether in opposition or in love. Example is our highest duty. We must point out the Star of the Law. If we allow the pain of another—pain unrighteous—to draw us from our duty to that other and to all, we have in so far helped him along the path of future despair. True Love is Wisdom. Is not my best goal that of my comrade also? Then I am not to linger in delights of self with him, but to draw him up to the light. Will he not come? Then I must go on and do my duty. His pain is resistance to Law.

It is a sad truth that the love of friends and associates often binds them and ourselves. A true lover of humanity says to the Beloved : "The Soul is free. Be free, Beloved ! Wait upon the inner impulse ; follow it alone.

If thou art mine, I cannot lose thee. Spiritual gravitation makes for us. If not mine, I relinquish thee to thine own ray. Even so, thou art mine, as all are myself and thee in the One. I question not thine impulse, thine act. Come; go; do; abstain. The same law is mine." Rich rewards, revelations unguessed await him who loves thus. It is the only right Love. For if I tell another he is free to do as he will, and yet question the wisdom of his impulse or display my pain, is the liberty real? Not so. If I feel pain, it is my service to conquer that ignorance. If he errs, then he learns that lesson. Oh! for a wider trust in the Law. Then the Deity would speak. The life would not be overlaid with material shapes and forms of fear. It congests in these moulds. Obeyed every hour, the evolutionary law would manifest. Alas, my comrades! These friends cling to old observance and diurnal habit because in them they know us; they take these to be our established character, the guarantee of our love, and fear to lose us by losing these. And we do the same thing.

I make a great call for Freedom. I raise this standard reverently. Not license attracts me, but Freedom under Law. Freedom to clear a spot where we may listen, hear, obey. That spot Arjuna was told to sit upon because it was his own. Freedom to lop off the excrescences of life; errors of action, errors of thought. Freedom to speak the real mental fact now present to us, without encountering the wounds of affectional habit. Freedom to accept facts as they are, without personal tincture or emotion, so that we may study their meaning with our comrades, accomplishing thus a higher bond, with hearts that accept the freedom of soul. If any others are pained by the Soul's obedience to the laws of her Being, it is our slavery and not our souls they love. Each should see and desire to unveil the higher nature of the other, that God may become manifest in him. The Power only manifests in the free. A soul denied essential freedom, in escaping at death, appeals to the great ones to witness its wrongs, and the Lipika record the penalties of the Law. Mistakes made through "Love" (too often mere attraction or synchronous vibration on one or several planes, without root in the highest bond) do not save us from Karmic retribution. True Love is Cohesion. The One Ray is known also as Eros, because it expands freely to all; freely expands, freely obeys the impulse given by the Eternal. No Love is worthy of the name which is not a sub-ray or copy of That, and "perfect Love casteth out fear." No life so environed that it cannot prepare for the Power. We say we desire the Light and the Path, but we do not use the keys given us, while yet we ask for more, for other ways. There is only one way, and it will be harder to take in each successive life after man has been offered the keys and refrains from using them. We can never break away from the Material, to turn upward, without a shock. It will never be easier than it now is, to cut our way through.

Thus in the death-watches spoke a voice to me. The eloquence of wasted lives cries aloud to all the nights of Time. It has cost others blood and tears to learn these things. May you learn at less cost. May the One Ray shine upon us. May we know our whole Duty. AUM.

JASPER NIEMAND.

HIDDEN HINTS

IN THE SECRET DOCTRINE.

(From p. 67 to p. 128, Vol. I.)

BY W. Q. J.

MATTER DURING PRALAYA. It is in a state of great tenuity seen only by Bodhisatvas. When evolution begins again it appears like curds in space. *V. I, p. 69.*

ELECTRICITY AN ENTITY. *V. I, p. 76, line 6*; it is an emanation from an entity of power, p. 111 note; and is coexistent with the one life *p. 81*; it is primordal matter of a special nature, *p. 82.*

PULSATION OF THE HEART AND THE TIDES. Probably due to the universal expanding and contracting of the atoms, which in turn are caused by the expansion and contraction of matter of space. *V. I, p. 84.* "There is heat internal and heat external in every atom" *id.*

TWO SORTS OF FIRE OR HEAT. One in the central Sun and the other in the manifested universe and solar system. *V. I, p. 84, 87.*

MAGICAL POTENCY OF WORDS is in the vowel sounds and not in the numbers. *94, V. I.*

THE TERM "HUMAN" IS NOT TO BE CONFINED TO THIS GLOBE. It must be applied to all entities who have reached the fourth stage of development on any planet in space in its fourth round in any chain of planets. *V. I, p. 106, 2d para.*

BUDDHI AS COMPARED WITH SPIRIT is material, although for us and the highest conceptions we can form it is wholly beyond materiality. *V. I, p. 119, line 7.*

THE HUMAN MONAD is the union of the ray from the absolute with the soul. *V. I, p. 119, para 1.*

SYMBOLISM AND NUMBERS. They are intimately connected with the hosts of the Dhyan-Chohans. The basic numbers refer each to distinct groups of ideas which vary according to the group of Dhyan Chohans re-

ferred to. In other places the author says that, as the Dhyani are connected with evolution in all its intricacies and mysteries, it follows that symbolism is of the highest importance. *V. I, p. 119, (b).*

THE ONE FUNDAMENTAL LAW OF OCCULT SCIENCE is the radical unity of the ultimate essence of each constituent part of compounds in nature from star to atom and from the highest Dhyan Chohan to the smallest infusoria. And this is to be applied spiritually, intellectually, and physically. *V. I, p. 120, last para.*

KARMA NEEDS MATERIAL AGENCIES to carry out its decrees. *V. I, p. 123, line 2.* The material agents spoken of here are not merely those that we class as such, but many others which are generally conceived of by us as spiritual. For, as said above, even Buddhi is material when compared with Atman of which it is the vehicle. The clue here given is in regard to the operations of Karma through the atoms that are used by the egos in their various incarnations. But in following this out it must not be forgotten that there is no particle or point of materiality which is not at the same time mixed with or in company with another particle—if the word may be used for this purpose—of spirit or the one life.

THE THREE GROUPS OF BUILDERS. These are as follows: The first is the group which constructs the entire system as a whole and which includes more than this globe system; the second is the group of builders who come in when the system as a great whole is ready and form the planetary chain of this earth: and the third is that group which builds or projects Humanity, as they are the great type of the microcosm—man. *V. I, p. 128, second para.*

THE LIPIKA AS COMPARED WITH THE BUILDERS are the great Spirits of the universe as a whole, the builders being of a special nature. The Lipika, like the others, are divided into three groups, but it is asserted that only the lowest of these three groups has to do with this system of ours and that the other two cannot be known, and also that those two are so high that it is doubtful if even the highest of the Adepts know about them. It may therefore be supposed that for the Adepts the Lipika of the higher degrees are as great a mystery as the Mahatmas are for us, and that this ascending scale of greatness ever gives to the soul something still higher, no matter how far it may progress, to which to look and aspire. V. I, see whole of page 128.

But as each of the three groups is divided into seven others (*p. 127*), it may be the 21st sub-group which has to do with this globe; and it is said that as to the highest of the groups it is directly connected with our karma. *V. I, p. 128, last line.* Now as Karma rules the entire universe, it must follow, in order to make and keep harmony, that the "highest grade of

Lipika" referred to on page 128 is not the highest of the last series of 21 sub-groups, but the highest of the whole three great groups.

NOTE WELL. Whenever an "entity" is spoken of among the various "hosts" it is to be known as composed of many entities, just as man himself is similarly constituted, his total consciousness being that of the whole mass of beings who go to make up his intricate life.

PLUCK AND PATIENCE.

The famous English artist, Leslie, once painted upon his easel as a motto, "Pluck and Patience". Pluck is but a familiar name for courage, yet it seems, like most familiar names, to bring the quality down from its heroic heights to the level of every-day life, and that is where we need it. For courage is not only to be thought of as comprising physical and moral courage, but also as being divided into active and passive courage, and the latter borders so closely upon patience that the English artist's motto seems, upon reflection, almost tautological. Active courage takes the initiative, rushes into the fight, leaps into the gulf, executes some brilliant feat, some deed of heroism, is like a leaping flame, one splendid flash and then—darkness. Passive courage is the quality of endurance, that stands quiet and suffers unmoved, like the rock buffeted by many waves, but unshaken by all the tempests. In the words of Dante, it

"Stands like a tower firm, that never bows
Its head, for all the blowing of the winds."

Active courage, to be true courage, must be distinguished from hardihood or recklessness. Real courage will ever go hand in hand with reason, not in defiance of it. That action which is of no advantage to any man, being done, but a simple flinging of the gauntlet in the face of death, is no act of courage, but of foolish hardihood. Sir Philip Sidney, who was one of the bravest of the brave, once said that "courage ought to be guided by skill, and skill armed by courage. Neither should hardiness darken wit, nor wit cool hardiness. Be valiant as men despising death, but confident as unwonted to be overcome." It is this confidence that is the secret of success; we are never afraid to do what we know we can do well. But let a man once admit the traitor Doubt within the citadel, and the gates are soon flung open to the foe and the city surrendered. True courage is ever sure of itself, not from overweening vanity, but from a reasonable confidence that a brave heart, strong in the right, *must* win the field. The first step to victory is the conviction that it belongs to us, because we are on the side of right and truth. The head must second the heart, judgment must confirm im-

pulse, and then we are full-armed for any battle. When Paul wrote to the Thessalonians and called them "the children of day and of the light", he exhorted them to put on the breastplate of faith and love, and to take for a helmet the hope of salvation. Was it an intentional distinction that when he wrote to the Ephesians they were told to put on the whole armor of God, that, having overcome all, they should *stand*? "Stand, therefore," which surely indicates *passive* courage, or endurance, "having your loins girt about with truth, and having on the breastplate of righteousness" (which is equivalent to right-thought, right-speech, and right-action), "and having your feet shod with the preparation of the gospel of peace" (which surely means love to man), "and, above all, the shield of faith, the helmet of salvation, and the sword of the Spirit," or faith, hope, and the Divine word, to complete the heavenly panoply. Possibly Paul intended to imply that to resist, the soul needed more preparation than to attack. It is far easier to nerve the energies to one swift onslaught in some moment of trial, than to stand firm beneath the pin-pricks of successive tiny arrows. The cruelest torture known is the Chinese punishment that lets water fall drop by drop upon the culprit's head. It is passive courage, the faculty of endurance, for which women are especially noted, as it is the form that they are especially required to exert. The faculty of resisting persistent pain without a murmur, of continuing the same wearisome tasks from day to day cheerfully and uncomplainingly, of ministering from hour to hour to the needs of others without a thought of self, this is what many of our sisters are doing all the time, and we call it patience, but it seems to me that we should call it courage, and of the noblest kind. To take up, day after day, the same task, one that never can be accomplished and ever remains to be done, is an heroic achievement, not merely an effort of patience. In the *Voice of the Silence* patience is the key to the third of the seven portals, but it is explained to be the gate of *fortitude* that that key unlocks; then comes "indifference to pain and pleasure", and then "the dauntless energy that fights its way to the supernal truth".

"Beware of trembling," says the *Voice*. "'Neath the breath of fear the key of *patience* rusty grows: the rusty key refuseth to unlock.—The more one dares, the more he shall obtain.—Fear, O disciple, kills the will and stays all action.—If thou hast tried and failed, O dauntless fighter, yet lose not courage; fight on and to the charge return again, and yet again.—Remember, thou that fightest for man's liberation, each failure is success, and each sincere attempt wins its reward in time."

Perhaps, then, we may define pluck or courage as that which inspires us to act, and patience as that which helps us to repeat the action, even if apparently a failure. And it is here that reason comes to the help of courage, for the wise man will study the causes of that failure that he may avoid

them in his next attempt. Then there is ever one obstacle the less in the way of his progress.

There is another phase of patience, that sweet unruffled serenity which nothing can disturb. One of the most beautiful passages of the old English drama is Dekker's description of it:

> "Patience! why, 'tis the soul of peace:
> Of all the virtues, 'tis nearest kin to heaven;
> It makes men look like gods.—The best of men
> That e'er wore earth about him was a sufferer,
> A soft, meek, patient, humble, tranquil spirit;
> The first true gentleman that ever breathed."

However one may dilate upon the subject, when we have said "Pluck and Patience," we have summed up in two words the manner of our duty in life, and the lesson is for every day as well as for those heroic moments that come but occasionally. We have but to remember that every mountain-road, however steep and arduous, is climbed step by step, that every year, however long and tedious, is made up of successive minutes, and that they come to us one by one, however we may loiter or hasten. So thinking, we shall find that courage and patience are two strong-winged angels to bear up the fainting spirit in its progress through life; courage to strengthen it to fight and to endure, patience to keep its serenity as undisturbed as "a lamp well guarded in a spot free from all wind". KATHARINE HILLARD.

INDIA A STOREHOUSE FOR US.

Hindustan has been called the land of mystery by many writers. For years it has been to the English a land for plunder by officials and younger sons seeking favors from fortune; for us it has been a far distant country surrounded with a halo of romance, enveloped in a cloud of memories that include the Royal Sages, the Adepts, the wonderworkers, and countless monuments of human skill or limitless power. Among buildings its beautiful Taj Mahal stands unrivalled since the days of its builder Shah-Jehan; of marvellous structures its rock-cut temples challenge admiration, while its innumerable miles of underground temples and passages invite exploration and pique curiosity.

The singular vicissitudes of its fortune under conquest by the Moguls and the English point to its future and the great part it has to play in the destiny of the wide-branching Anglo-Saxon race. It has always been a storehouse, a perfect mine for plunder wherein looters have always revelled.

And this fact has ingrained in its people reserve and secretiveness that are not equalled anywhere. The Mogul invaders took all the treasures in money or valuable objects that they could, and remained in the country to enjoy them. The quantity of precious things they confiscated cannot be calculated. At one place they entered the town and were beseeched by the priests to take all but not to molest the statue of the God. But the commander raised his mighty sword and clave the image to the breast. From its interior there fell out fortunes in gems and diamonds. So also the English. They overran the land, and of the great booty taken by common soldiers and officers back to Europe it has been declared by competent English writers no accurate estimate could be made, so great was the amount. In these two conquests occurred the events in the beginning which unerringly point to the destiny of India. For as at first she was a receptacle from which was taken an enormous treasure in material wealth and goods, so at the last her treasures of literature and philosophy are destined to cover the lands of English-speaking peoples, to infiltrate into the western mind, and finally drive out the puerile, degrading dogmas of christendom, replacing them with a noble and elevating scheme of philosophy which alone can save the world. This will never be done by the Hindu of to-day, to whom we need not look, but will come about, just as in the conquest, by the appropriation of the philosophy from the storehouse and receptacle in India by the vigorous, eager mind of the West.

Max Müller in his Cambridge Lectures upon India said, "But what I feel convinced of, and hope to convince you of, is that Sanskrit literature, if studied only in the right spirit, is full of human interest, full of lessons which even Greek could never teach us, a subject worthy to occupy the leisure, and more than the leisure, of every Indian Civil servant. * * There are other things, and, in one sense, very important things, which we too may learn from India. * * * If I were asked under what sky the human mind has most fully developed some of its choicest gifts, has most deeply pondered on the greatest problems of life, *and has found the solution* of some of them which well deserve the attention even of those who have studied Plato and Kant—I should point to India. And if I were to ask myself what literature we here in Europe, we who have been nurtured almost exclusively on the thoughts of Greeks and Romans, and of one semitic race, the Jewish, may draw that corrective *which is most wanted* in order to make our inner life more perfect, more comprehensive, more universal, in fact more truly human, a life not for this life only, but a transfigured and eternal life—again I should point to India. * * * I am thinking chiefly of India such as it was a thousand, two thousand, it may be three thousand, years ago. That India is full of problems the solutions of which concerns all of us, even us in this Europe of the nineteenth century."

This quotation from such an eminent scholar supports the view I have held from youth that India is our great storehouse and as such ought to be used with all the means at our command and at every opportunity. Just as Prof. Müller says, I am not thinking of the Indian people of to-day, but of the minds of her past who have left to us an enormous mass of records of their studies and solutions of the greatest problems that can engage the attention of the human mind. It has become somewhat the fashion for members of the Theosophical Society to suppose that the intention of the leaders of the Society was and is to make us follow the example of the swarming millions of Hindustan in ascetic or caste practices. To this some have mistakenly adhered and attempted the task, while others have railed against the man of straw of their own creation.

Others again, not taking the pains to understand the matter, have permitted outsiders to exclaim against the absurdity of following the lead of the Hindus, who are, they say, much below us in all respects. These weak members have by silence allowed the assertions to pass as proven and our Society to remain misrepresented. But while I cannot wholly agree that even the Hindu of to-day cannot be an example for us in anything, I leave it out of the question, inasmuch as he as well as ourselves is engaged in studying the records of the past for the same purpose that we should have in the same pursuit, as pointed out by Max Müller.

The student of Occultism, on hearing only the facts about the conquests of India, would see therein the finger of fate pointing to the future as fully indicated by the present circumstances.

For the great material and temporal events happening at the conquest of a nation always show to him who can see what is to be its future, in some respects at least. But long years have passed since that conquest, and we now have history to aid the purblind eye of the nineteenth century mind that is hardly able to see anything save dollars and cents or the mere daily benefits growing out of their possession and use. As orientalists and archæologists have abundantly shown, it is known that our fables come from India, that the Greeks drew much from that source, and that we are indebted to her for more than we have yet been able to acknowledge. Müller and Schopenhauer and others have been delving into the Upanishads and Vedas, and every day there is growing more and more a widespread interest in ideas purely Hindu in their origin. Even poets of the female sex write sonnets in our magazines upon great doctrines such as Nirvana,[1] which, although utterly wrong in conception of that doctrine, yet show the flowing of the tide of old Brahmanical pondering. All of this pictures to me a new conquest of the West by India, the great land for conquerors. It is the rising from the grave of the mighty men of some thousands of years

1 See *Current Literature*, Jan., 1890, p. 48, "Nirvana", by Carrie Stevens Walter.

ago that constitutes this invasion and will bring about our conquest. And this silent leavening of the lump goes on while Mr. Gladstone is attempting with much show to prove that the Christian Bible is the only bible, as his friends in various Jerusalem Societies spend time and money in the attempt to establish the notion that a single semitic nation is the one that the West has received all her benefits from, and that it is necessary to prove the semitic narrative true in order to stem the tide of materialism.

If I were convinced by any reasonable proof or argument that Palestine was ever the cradle of our civilization or philosophy, or other than the seat of a people who are the true exponents of a fine social materialism, I would advocate great attention to her records. But it is not a single small nation we should look to. The fountain head is better than a secondary receptacle, a mere cistern that takes the overflow from the source. The fountain is old India, and to that the members of the Theosophical Society who are not only desirous of saving time but also of aiding the sages of the past in the evolution of doctrines which, applied to our great new civilization, can alone save it from failure, will bend themselves to the task of carrying out our second object—the investigation of Aryan literature, religion, and science.

We must prepare. There are men in India to-day who are qualified and willing to aid in translating works hitherto untranslated, in collecting that which shall enable us to disseminate and popularise true doctrines of man's life and destiny. Time is very short and cannot be spent by all of us in learning Sanskrit. But if every member of the Society gave all he could to its funds, the treasury of the American Section could afford the employment in India of pandits who would delve into their old stores for us, and we then could print and distribute results to every member. Ought not the year 1891 to mark a step in advance? Ought not the many members to now come to the aid of the few who hitherto have borne the greater part of the burden of the work and expense? Let us then get ready to use the material in the ancient storehouse of India, treasures that no man can be called a thief for taking, since the truths acquired by the mind respecting man's life, conduct, constitution, and destiny are the common property of the human race, a treasure that is lost by monopoly and expanded by dissemination.

Theosophy and Physiology.

Editor of the Path:

Having been for many years a close student of "Modern Physiology" from the accredited stand-point of modern physical science, and a teacher of the same to classes of medical students, I have come to some conclusions which may not be without interest to the readers of the Path. Well knowing that in spite of the value and wide range of these physiological teachings many unknown realms and obscure problems still remained in the nature and life of man, and holding that the real seeker for truth should welcome it wherever found, I have been led to look to the teachings of ancient doctrines as promulgated by the Theosophical Society for enlightenment.

I have first to declare that those who have seen fit to belittle or to ridicule these teachings show, first, their ignorance of the real status of modern physiology. They are either altogether unaware of the before-named gaps in our knowledge, or, knowing them, they wilfully conceal them. Second, they show themselves unequal to the task of grasping the extent and value of the teachings in these directions as given out by your Society.

I was amazed to find in these teachings a complete philosophy of hypnotism, magnetism, and mind-cure; whereas, among the modern experimentalists only empirical knowledge, disjointed and often contradictory, is possessed.

I find the teachings I have referred to in those great works *Isis Unveiled* and *The Secret Doctrine*. They relate to the nature and the genesis of man, and introduce an entirely different method of study, *viz.*, the synthetical, not as a substitute, but as a supplement to the teachings of physiology, and thus may be said to *round-up* our knowledge. It occurred to me that there might be those among your readers to whom a knowledge of these things would be as acceptable as they have been to myself. If you think so, I may have something more to say upon the subject.

Very Respectfully, J. D., M.D.

Literary Notes.

Lucifer for December has an article long-needed, grandly executed, stirring as the blast of a trumpet,—"The Theosophical Society and H. P. B.," by Mrs. Annie Besant, inserted by her, as co-editor, without Madame Blavatsky's knowledge. The world wants to know, and unfortunately some Theosophists *need* to know, why H. P. B. is so revered. In the clearest and directest of terms, with a logic that never blinks or stumbles, all parties

are called to face a plain problem. Every Theosophist should read, mark, learn, and inwardly digest this paper, and then hand it to the nearest reviler. [1] "Hypnotism and its relations to other modes of Fascination" is an answer by H. P. B. to 12 questions thereon, and never did a more luminous, distinct, explicit paper come from her pen. "The Emperor's New Clothes" is good; so are "Families and Individuals" and "Theosophy and Ecclesiasticism". "A Plea for Harmony" and "A Dialogue" are *very* good. There are soul-cheering proofs of spreading interest, and the United Kingdom has now 11 Theosophical Lending Libraries. We are glad to read that *Esoteric Buddhism* has been translated into French. The *Review of Reviews* constantly notices *Lucifer* and has published portraits of H. P. B. and Annie Besant.

In December Theosophist Col. Olcott treats with much humor Dr. J. R. Buchanan's Prophecy and Cataclysms, but hints at the end that there may be something in it. "The Rites of Cremation among the Hindus" begins with the assertion that "India is nothing if not spiritual", and cites the incessant "muttering" of prayers as proof. But this is not spirituality, for Sicilian bandits pray and make vows for successful maraudings, and the most worthless of Romish priests go daily through the Breviary. Prayers may be as mechanical and material as posturing, and *will* be so unless true devotion vitalizes them. History by no means shows, and assuredly not in India, that multiplication of ceremonies and invocations promotes true religion, or even conserves it. Mr. E. D. Fawcett has an able paper on "Mental Evolution in Animals", and appears to greater advantage in terrene than in celestial explorations. "Madame Blavatsky's Work in the West" by Bertram Keightley, is another of those timely articles showing the *facts* about H. P. B. Of the short articles, "Karma *versus* Bacillus" is among the best. [A. F.]

The Vahan, Nos. 1, 2, and 3, has appeared, and though not winsome in heading or type has instructive contents, particularly in H. P. B's appeal for *immediate* work by all Theosophists, but *The Vahan* should read Huxley's letter upon General Booth. The Questions and Answers are good, and a gentle rivalry with the *Forum* may perhaps animate both sheets to do their best. No. 3 has a New Year's Greeting from the Countess Wachtmeister, giving interesting items from her long intercourse with H. P. B. and sounding another of those notes of defiance to the enemy which are now delightfully multiplying. The Countess and Mrs. Besant have now taken the field, and the case of Deborah shows what may be done when the men gird themselves for action and follow. Dr. Wilder's defence of long hair appears in the *Vahan*, we do not know why. [A. F.]

1 So great is its importance that it has been reprinted in New York at private expense, and copies will be sent to any one forwarding stamps to A. F., Box 2659, N. Y.

THE CROWN OF LIFE is a paper which was read before the Aryan T. S. and which gave so much pleasure and was so able that measures were taken for its publication. Some account of the Theosophical Society and its platform was appended, and the resulting pamflet is on sale by the PATH at 5 cts. per copy or $3.50 per hundred, postpaid.

LIFE AND DOCTRINES OF JACOB BOEHME, (*Occult Pub. Co., 1891*), with an introduction by Dr. F. Hartmann. This book of 334 pages is well gotten up. Of course it does not present all of Boehme's works, which were numerous, but gives a very fair *resumè* of all his doctrines in the form of quotations. The plan adopted is to show his ideas on "Unity, The Seven Qualities, Creation, The Angels, Restoration of Nature, Man, Nature or the 3d principle, Generation, Christ, Incarnation, Redemption, Regeneration, Death and Eternal Life, and a Conclusion." An appendix deals with Apparitions, Sulphur, Mercury, and other special matters. The account of Boehme's life is interesting. We cannot agree fully with Dr. Hartmann when he says (p. 4) that "no man before Boehme is known to have communicated such things to this sinful world", especially as in a paragraph on the same page Boehme's condensed statement of belief shows him saying precisely what all illuminated persons before him believed. The phraseology agrees perfectly with the Hindu Upanishads, as: "The eternal power of this principle caused the existence of the Universe", and then it is called a *breath* which *exhales*, containing all germs. This is pure Vedantism. Similarily Boehme spoke of "a divine spiritual sun", again purely oriental. Then, too, while Dr. Hartmann justly says Boehme had great occult knowledge and had learned many things in a preceding life, we nowhere find this simple doctrine given by Boehme; yet a lesser than he, Dr. Hartmann, has possession of the doctrine. The truth about Boehme seems to be that he was a necessity for his times and that his writings did great good as they were the result of illumination, but also that he was a reincarnation of one who in other climes studied such philosophies as the Vedanta, yet by the limitations of his German body, brain, and environment was tinctured through and through with a christianity he could never throw off. And, indeed, that was unnecessary, for he accomplished all that was needed as one of the numerous factors in moulding the thought of his time and of many after him. To fully understand him one has to saturate himself with the terms of that day and with those of the fire philosophers and Roscicrucians who were compelled to veil their thoughts in terms suitable for the time. This is now no longer necessary, and it were a waste of time to go through all such labor merely to understand Boehme. Dr. Hartmann's studies precisely on those lines have naturally led him to apostrophise as on p. 4 of the Introduction. The favorite words of Boehme (on p. 20) are almost literally from the Bhagavad-Gita, the Upanishads,

and Sanscrit texts, yet he was never known to have read those. The literary world will hardly agree with Dr. Hartmann, who in closing asserts that Schopenhauers' writings were all merely his misunderstanding of Boehme, when everyone knows that there never was a greater or more loving student of the ancient Upanishads than Schopenhauer, upon whom Dr. Hartmann pours contempt by calling him "Mr. Schopenhauer," by pure accident we charitably suppose.

FINER FORCES OF NATURE, by Rama Prasad, M. A. (*Theo. Pub. Soc. and The Path, London and New York, $1.00, cloth, 250 p. p. octavo*). A series of essays on the Science of the Breath, with a translation annexed of the Sanscrit Upanishad on that subject. We will review this next month.

TEA TABLE TALK.

She was singing, and this is what she sang :

Our life, our life is like a narrow raft,
Afloat upon the hungry sea ;
Hereon is but a little space,
And all men, eager for a place,
Do thrust each other in the sea ;
And each man, eager for a place,
Doth thrust his brother in the sea.

And so our life is wan with fears,
And so the sea is salt with tears ;
Ah, well is thee, thou art asleep !
Ah, well is thee, thou art asleep !

Our life, our life is like a curious play,
Where each man hideth from himself.
"Let us be open as the day"
One mask does to the other say
When he would deeper hide himself.
"Let us be open as the day",
That he may better hide himself.

And so the world goes round and round
Until our life with rest is crowned.
Ah, well is thee, thou art asleep !
Ah, well is thee, thou art asleep !

When the tremulous minor chords had died away, I asked her where she had found the song.

"It is called 'Life,' and has been set to music from an ancient M.S.S.," she replied. "I like it, because it is so true."

"Then you believe in a universal brotherhood, even when so grimly displayed ?"

"Yes '—thoughtfully—"I do, because I must."

"That is generally a reason—with ladies—for *not* doing a thing. Permit me to congratulate the exception."

She laughed. "Come, Mr. Julius; you must not parade your masculine ironies before me. I do not believe in them, you know. Let us find a better subject."

"Yourself," I ventured to suggest. She held up a warning finger, merrily. I hastened to exculpate myself.

"Seriously, you know I am a collector of experiences. Tell me some of those to which you referred a moment ago."

She hesitated a moment, during which I threw all the pleading expression of which I am capable (it's not much) into my figure.

"I will tell you what I call my triad," she said, at length. "These are three prophecies, all similar, delivered in various ways, at different places, and during a period of ten years.

"No. 1 occurred thus, ten years ago. My Mother had often heard of the wonders performed by Foster, the medium. She determined to go to him, unknown, and without telling any one else, and see what would befall. She chose for this visit a day when she journeyed from our city to New York, and heard some curious things. Suddenly he said to her: 'Who is Leontine? (That is my first name.) Is there a Leontine?' My mother replied that there was more than one. 'This is the one to whom Henri belonged.' (Henri was the name of my late husband.) 'Henri is here and he has a special message for Leontine. He says you belong to her and will take it to her.' Here Foster appeared to listen intently, and then resumed slowly, as one who delivers a message. 'Tell Leontine she has had a great deal of trouble; heart trouble, ill health, financial trouble; she will have more. But it will not last. She will have health, wealth, fame, love even:—tell her that particularly—even a great love.' Here ends prediction No. 1.

"No. 2. Five years after that I was driving with an Aunt in a beautiful country town. At the post office, where we stopped, stood an Italian with a stand of those dear little green parroquets, the ones that tell your fortune, don't you know? My Aunt asked me if I had ever seen them do their pretty trick, and, as I answered No, she called the man to us and paid for two fortunes, stipulating with me that the first should be mine, the second hers. This agreed upon, the bird was released; it hopped along the line of sealed envelopes ranged closely in the box, appeared uncertain, but finally selected one, at which it tugged for some moments, without relinquishing it for any other. Finally extracting this one, it was raised on its master's baton and flew to my lap, the envelope in its beak. When recalled to choose my Aunt's envelope, it pecked at several indiscriminatingly; when it had withdrawn one, it was given to her and we drove off. The fortune of my Aunt was irrelevant and absurd. Mine you will find in the bonbon box on the *etagire* yonder."

In the bonbon box was a scrap of coarse blue paper, with the following printed upon it.

"For a Lady."

"You have been much crossed in the past; do not despair; you will succeed in many things that you might wish; fortune will be more favorable to you in future than what it has been in the past. You have many things that trouble you, but be calm, they will end soon. There are many things to happen which will bring you great advantages. You will get great profit and fortune, and you will receive what you have lost. You will be very lucky in love; you will surmount all and live 78 years, 22 days, and 40 minutes."

Leontine continued as I laid down this ornithological document.:

"No. 3 is the most curious of all. I was going to make a visit to friends whom I had never seen, arriving on a Tuesday morning. In the night between Monday and Tuesday, a sister of the house dreamed this dream. She was looking out of the front windows upon the familiar street, but opposite was a house of somewhat old-fashioned architecture, which she never saw before but will not now forget. I will give the story in her own words.

"'While I looked at the house, an elderly woman came out, tied crape on the door knob, and then began to brush up the hall and steps. I thought that there was a sudden death over there, and I ought to go and offer help. I ran over and said to the woman: 'Who is dead here?' She answered that no one was dead yet, but her daughter was dying and she was making ready for the funeral. I asked where the daughter was, and when told she was alone in the upstairs front room, I ran up to her. It was a room I had never seen before, but I remember it well. On the bed lay a slender young woman; she looked very ill but not then like a dying woman. Her eyes were wandering restlessly about the room and to each of the windows, as if she wanted to look on familiar surroundings for the last time; such longing, intense looks, and that was not their real meaning. I asked if I could do anything for her, and she begged me to help her to the window. She was emaciated and very light, so that I could easily do so, and she looked hungrily up and down the street, turning away with a sigh and entire collapse. I bore her back to the bed, and a great change came over her: all the grey glaze of death, the set features, the rattle. She is gone! was my thought. Just then I heard a man come running up the stairs. He sprang into the room and snatched her in his arms. 'I am here, I am here!' he cried. 'I have come to bring you life; I have come to bring you love.' He covered her with caresses, he held her to his heart, and slowly her pulse began to throb, the color crept up into her face, her glazed eyes saw again, her form filled out; she turned upon him such a face, the most radiant face ever imagined; it has left an indelible imprint in my memory. I slipped away and left them so together. My dream ended here. In the morning I told it to my sister and roommate, but begged her not to tell it to the others, as I felt a strange reluctance to have it known. I told her that if I ever met that woman I should know her at once. You, Leontine, arrived three hours later, and when I came down the stairs and you turned to be introduced to me, I recognized the sick woman of my dream.'"

Leontine said as she concluded this narrative, "I was quite ill at the

time of my visit there. And her reluctance to tell the story was so great that I did not hear it until I had been there a month. She seemed to feel almost as if it had been a sacred experience, so real and solemn did it appear to her. But she identified me at once to the sister who had been her *confidante*."

"How long ago was this?" I asked.

"A few months ago."

"And—er—may—er—an inquiring philosopher venture to ask if any of these predictions, which do tally curiously, have come true?"

"As to wealth, a moderate sum has been left to me. As to fame, after many failures, I achieved success in my chosen branch of literature. As to health, it still fluctuates." She paused.

"And as to love?" I inquired drily, as an impersonal collector of facts should do.

"Pray do you think such things are to be dissected in your omnivorous Tea Table?" she asked. "I should refuse to reply, if you were so rude as to ask."

"And if I persisted?"

"Then, Mr. Julius, I should ask if you are not still unmarried." And the creature actually made eyes at me.

When a woman looks at you that way, there are only two things to do, you may retreat or you must surrender. Hitherto I have always retreated, and I did so now. Possibly the witch knew my habit. I thought I heard a soft laugh as I passed under the *portière*. Woman will laugh at anything; things that have no trace of humor in them. But over my evening cigar I find myself often asking that question, "Has love come to her or has it not?" As a philosopher—*I wish I knew*.

JULIUS.

CORRESPONDENCE.

LONDON LETTER.

January 7th, 1891.

The New Year has opened here with a greater show of Theosophical activity than was deemed possible twelve months ago. Since January, 1890, we have succeeded in getting our literature into many of the important libraries in Great Britain (really a greater triumph than may at first appear, considering the prejudices that abound in "Protestant England"), in forming a European Section, and in building and organising a headquarters. Membership in the British Section has increased 80 per cent. Charters have been granted for 5 new Lodges in England alone, and almost every Branch has doubled its sphere of activity.

Our *conversazioni* this month were very successful. The usefulness of these *Reunions* is already beginning to be perceived, no better method of

bringing into close unity a lodge of over 200 members being possible to devise.

Under the direction of Messrs. Kingsland & Gardner a new lodge has just been formed at Chiswick ; this is the outcome of a series of fortnightly meetings held in their residences, and as the interest manifested by the Chiswick population is great, there seems every possibility of its eventually becoming an important centre of active work. Mrs. Besant has arranged also to lecture at Bedford Park, Chiswick, on the 17th inst.

At the Blavatsky Lodge we hold as interesting meetings as ever. We trust that the average attendance during the coming season will be at 200, for the President (Annie Besant) at the request of the committee has promised to deliver a series of lectures on the *Secret Doctrine* in continuation of the course begun in October.

In Stockholm the publication of a new paper *Teosfisk Tidskrift* is the latest "activity" of our indefatigable Swedish Brethren.

Saving Madame Blavatsky, I have to report the good health of our staff here. H. P. B. has within the last week or so begun to get together the M. S. S. (long ago written) for the third volume of the *Secret Doctrine*; it will, however, take a good twelve months to prepare for publication.

C. F. W.

THE BHAGAVAD-GITA.

Philadelphia, Pa., January 3d, 1891.

WM. Q. JUDGE, EDITOR THE PATH ;

Dear Sir and Bro,

Through the kindness of John J. L. Houston, Secretary of the Krishna T. S., I have seen a copy of your Bhagavad-Gita.

As to a critical examination of the work from the English standpoint, I am, of course, not qualified to speak.

I have read a number of versions of the Bhagavad-Gita by Western scholars, but they have all been unsatisfactory.

The work before us is a very beautiful rendition of what I deem to be the original intention of the author of Bhagavad-Gita.

As an interpretation of the Sanscrit text it is good, and I am glad to know that such able efforts are being made to give the Western people a familiarity with the noble Aryan literature.

I am, my dear sir, faithfully yours,

स्वामि भास्करानन्द सरस्वती

SWAMEE BHASKARA NAND SARASWATEE.

A letter from Mr. Peter de Abrew, F. T. S., a Sinhalese Buddhist, gives account of the opening of the Girls' High School at Colombo, Ceylon. This is one fruit of the "Women's Educational Society", a noble organization for a noble end. The Society is supported by 5 cent subscriptions, and the rent of the High School is guaranteed by a wealthy Sinhalese lady. There is an accumulated fund of about 2000 rupees ($650). A lady of good family has been made Principal, and has educated native assistants. The organizers of the Society and the School are anxious to secure for its permanent head, as well as to oversee the other schools founded and to be founded, an American lady, a theosophist, thoroughly qualified for such work. Only an earnest Theosophist with Buddhist sympathies could be useful, for a professed Christian, however liberal, would naturally be suspected as a missionary, and the Ceylonese have had enough of missionaries. Nor would the position be remunerative, for beyond a second-class passage out, comfortable quarters in a pleasant home, board, washing, and a few dollars monthly for pocket money, the Society has not means. The scenery is beautiful and the temperature only averages 80 or 81 degrees, and a cultivated woman, free from race or color prejudices, could do good and happy service in such a spot. But it would prosper only from the *true* missionary spirit—unselfish longing to dispense what one has, not patronizing or converting or wrenching.

THEOSOPHICAL ACTIVITIES.

AMERICA.

THE LECTURE BUREAU of the Pacific Coast Committee is in full activity, speakers going to Stockton, San José, Santa Cruz, Alameda, Ocean View, besides the immediate field of Oakland and San Francisco. There is hope of further workers and a still more enlarged circuit. Each Sunday 3 or 4 public meetings are thus supplied: on one Sunday there were 5!

BOSTON T. S. is doing grand work by its public lectures on Theosophy. The President, Mr. Arthur B. Griggs, lectured in November on Atlantis and gave scientific proof of its existence, character, and fate; Dec. 4th, Mr. J. R. Bridge on "The Black and White Magic of the lost Atlantis"; Dec. 11th, Mr. Geo. D. Ayers of Malden on "The Seven Principles of Man"; Dec. 18th, Mr. Cyrus F. Willard on "Reincarnation the Evolution of the Soul". Good reports appear in the press, and Theosophical ideas are becoming known to the public and steadily swelling attendance at the meetings. If other Branches could arrange for the re-delivery of these lectures to them, the same benefits would follow as from the General Secretary's scheme of "Branch Papers". The most should be made of good things.

On Jan. 16th, Bro. Griggs lectured on Kama Loka and Devachan, and on the 23d Bro. Ayers of Malden upon "The Veil of Maya". Although these lectures are not advertised, the usual attendance is about 70, quite filling the rooms. The Branch is steadily growing. A late acquisition to its valuables is life-sized portraits of Col. Olcott and Madame Blavatsky, presents. Of these and of its excellent Library, and of its increasing work and service, the Boston Branch may feel just pride.

THE PROJECT of holding the April Convention this year in Boston is arousing much attention. Chicago is more or less absorbed in its Fair, years have passed since a convention in the East, and at this time one in Boston promises specially good results. The matter is under consideration by the Executive Committee, and due announcement will be made.

THE PHILADELPHIA PRESS of Dec. 5th gives a full report of the extraordinary case of the man who in 1887 lost consciousness of indentity and lived in Norristown for 2 months under a different name. Under hypnotic influence he has now disclosed facts which have been proved by investigation. The same paper devotes over a column to an analogous case, though more protracted and alternate, of a Mary G. Vennum in Watseka, Ill. The Psychical Research Society is "investigating" this through Mr. Richard Hodgson, but for which we might have hoped for the facts.

AURORA T. S., Oakland, Calif, is giving its 3d course of public lectures in the Jewish Synagogue on Sunday evenings. The 8 lectures are: *Adepts*, Mrs. M. Thirds; *Birth of the Christ*, Miss M. A. Walsh; *A Christian Theosophist*, E. B. Rambo; *Descent of Man*, Daniel Titus; *The New Commandment*, Mrs. Sarah A. Harris; *Am I my Brother's Keeper*, Dr. J. A. Anderson; *Jesus the Initiate*, Mrs. Vera M. Beane; *The Supreme Faculty*, Dr. A. Griffiths.

DIE DEUTSCHE THEOSOPHISCHE GESELLSCHAFT, the German Branch in Philadelphia, had a most successful public meeting on Jan. 3d. The hall was crowded, and Prof. Wieland's lecture on "Man and his condition after death" has been described as "masterly". Mr. Geo. Falkenstein's topic was "Karma and its application to daily life", and brought forward much thought wholly new to many hearers. The enterprise of this new and numerically small Branch, and the great work it is doing in its special field —the Germans, have the respect and hearty sympathy of all who know of them.

TRIANGLE T. S, Alameda, Calif, has suffered sad loss of membership, but has braced itself for recovery and action. Mrs. Cornelia McIntire of Golden Gate Lodge has been demitted to Triangle and elected President

thereof, and Mrs. Mary E. Storey is Secretary. A comfortable room has been secured on Santa Clara Ave., and public meetings have been held through assistance kindly given by Golden Gate and Aurora Branches. Those tireless workers, Dr. Anderson and Mrs. Harris, have lectured and otherwise aided in the renewed activity. Triangle is struggling to secure a Library, and if any Theosophist can send a book he will be doing a good act at a peculiarly fruitful time. The President's address is 624 17th Street. Lovell's *Occult Series* now furnishes several of the most important Theosophical works at $1.00 each in cloth, and every present of such to a Branch Library encourages the publishers to future issues and aids the interest and growth of the Branch. *A hint.*

THE NEW YEAR was auspiciously begun by the Boston T. S. with an able public lecture from President Arthur B. Griggs on "Karma". The published accounts represent him as saying that Karma "includes both action and fruition", but as "fruition" means "enjoyment" and not "fruitage" or "result", this is probably a reporter's use of "newspaper English".

CINCINNATI T. S., now holds a meeting every Thursday evening for the study of the *Secret Doctrine* and the *Bhagavad Gita*.

EUREKA T. S., Sacramento, Calif, has changed its By-Laws so that its meetings shall be weekly instead of semi-monthly, and that all shall be public. The usual consequence is following,—larger attendance and more applications for membership. The Library has now over 100 volumes, and, like the Branch, is growing.

ARYAN T. S. was favored on Jan. 13th, not only with the presence of Bro. W. J. Colville of Golden Gate Lodge, but with an address by him. Unforewarned of the topic of the evening, he nevertheless took it up with perfect readiness, and with the fluency of practised skill illuminated it with reason and illustration and anecdote, instructing and delighting the happily large attendance.

A CHARTER WAS ISSUED on Dec. 29th to the new "Iron City T. S." of Pittsburg, Pa. There are 5 Charter-Members, and the Branch is the 52d on the American Roll.

IRON CITY T. S., Pittsburg, Pa., has elected as President, Mr. John W. Dunlap, and as Secretary, Mr. Thos. T. Phillips, 111 Wylie Ave.

MALDEN T. S. has arranged for an open meeting on Feb. 2d, when Bro. A. B. Griggs of Boston will deliver a lecture on Karma.

THE PATH FOR MARCH, will, as usual, contain a full list of Branches of the American Section, with address of President or Secretary.

APPLICATION FOR CHARTER of the "Annie Besant T. S." of Fort Wayne, Ind., was received on Jan. 15th. There are 6 Charter-Members, all women. A meeting-room has been offered, regular weekly meetings are designed, and active operations among women will at once be undertaken. The honored name borne by the new Branch will everywhere arrest attention and respect. Very great Theosophic interest has lately been felt in Fort Wayne, no little of which is to be traced to the energetic work of Bro. A. A. Purman. The Charter was issued on Jan. 24th. The Branch is the 53d.

KRISHNA T. S., Philadelphia, held a public meeting on Jan 2d at the Baker Building in that city. *Taggart's Times* gave a very good notice of the meeting, which was addressed by William Q. Judge, General Secretary. There was a large attendance and much interest manifested. The subject was "Theosophy, What it is and What it is not". If all newpapers were as fair as *Taggart's Times*, the work of the Society would be better known.

ARYAN T. S. HEADQUARTERS. In October, 1890, the project of establishing a permanent T. S. Centre in New York was started, the intention being to have a building belonging to the whole Society in America, in which the Gen. Sec'y, the PATH, the Aryan Press, and the Aryan T. S. should combine and thus give income now distributed for rent outside. The preliminary call was signed by N. Y. and Brooklyn members, and contained subscriptions amounting to $2,920. But the plan was found clumsy owing to the different State laws. Hence the Aryan T. S. has decided to secure a suitable building itself, asking all Theosophists to subscribe, for the Headquarters are for the use of the American Section, the title being in the *Aryan*, which is a legal corporation, for greater convenience and security. Under this new plan subscriptions have come in to some extent, but more are required. It is intended to add the Aryan Reserve Fund—about $2,000—to the subscriptions. The rent to be paid by the A. T. S., the PATH, the Gen. Sec'y, and the Aryan Press will produce a yearly income to the Headquarters of $1,100, which ought to meet interest and repairs.

The building will have a Hall, a Library for general circulation, a reading room, and rooms for general conversation. Each evening these rooms would be kept open, and thus there would be provided a permanent centre for our American activities. Since the preliminary call $2,500 have been subscribed by various members in all parts of the U. S., so that the fund now amounts to nearly $6,000, exclusive of the Aryan Reserve which is already in that Society's treasury. It is hoped that Branches and members will see the usefulness and need of this building and send subscriptions to the Aryan Society.

THE ORIENTAL DEPARTMENT.

AMERICAN SECTION.

The year 1891 is to mark an era in the Theosophical Society. The General Secretary desires to announce that with the consent of the Executive Committee he will begin this month the work of the ORIENTAL DEPARTMENT in order to carry out more effectually than ever before the second object of the Society—*the investigation of Aryan and other religions, sciences, and literature.* It is purposed to procure articles or translations relating to eastern religions, philosophies, literature, folk-lore, social customs and observances from competent Hindus, Parsees, and other Asiatic members and persons. These will be issued in pamphlet form monthly or oftener as funds allow, and will be distributed free to all Branches and members-at-large in good standing.

An extension of this scheme includes the employment of pandits—scholars—in India and elsewhere as soon as the funds come to hand. It is obvious to anyone who will inspect the cash book that our funds will not now permit of the enlargement of this scheme, but it could be put into extensive operation at once if members would give more than the small fee required by the Constitution. Through this Department the General Secretary hopes to be able to furnish a fund of valuable and interesting information such as cannot be otherwise obtained except at great expense for books and other means of study. It is certain that what little has been said to our people by interested missionaries and travellers has been very wide of truth in respect to the people of Asia, their manners, customs, literature, and social life. Indeed, but little can be got from Asiatics by such agents, and it is believed that only through our Society the real truth may be reached. Such a general and correct knowledge of distant people, all brothers of the human family, will do much to enlarge the boundaries of our thoughts, to abate race prejudice, and in all ways tend to strengthen the feeling of brotherhood which it is the aim of the Theosophical Society to arouse. Nor is there any reason why the T. S. should not be a great Asiatic investigating Society.

Any one desiring to aid the Society in this work can do so by making donations to the General Treasury, as the Executive Committee has passed an order that the general fund may be used for this purpose in addition to the items of rent, clerk hire, *Forum* and Branch paper printing to which it is now devoted.

WILLIAM Q. JUDGE,
General Secretary.

INDIA.

BUDDHIST SCHOOLS IN CEYLON. Up to the 19th October last the number of these schools, all conducted by the Theosophical Society or its

members, amounted to 41, being in the Western, Southern, Central, and Sabaragamuna Provinces of the Island. All these are carried on with native money and no help from Europe or the Goverment.

THE SOUTHERN TOUR of Col. Olcott and Bro. Bertram Keightley included Ambasamudram, Tinnevelly, Madura, Kumbakonam, and Tanjore. A native Zemindar at Tinevelli promised Col. Olcott to pay for the services of a Pandit for the Adyar Library.

INSPECTOR OF INDIAN BRANCHES. Bro. B. Keightley has been appointed to perform this duty by President Olcott.

Died on Jan. 11th, 1891, Bro. Anthony Higgins, founder and first President of the Blavatsky T. S., Washington, D. C. Bro. Higgins was for years an invalid, and persisted in active work and lecturing when hardly fit to leave his house. On the 13th his body was cremated according to his last wishes. He was 54 years old.

NOTICES.

I.

The sentence of expulsion passed by Golden Gate Lodge of San Francisco upon Mrs. Marie L. Farrington for having published a grossly defamatory pamflet upon the Theosophical Society, its Founders and members, has been unanimously approved by the Executive Committee of the American Section, and Mrs. Farrington is therefore expelled from the whole Theosophical Society. (*Lucifer* and the *Theosophist* please copy.)

II.

Forum No. 19 was sent the last week in January in bulk to the Secretaries of such Branches as are not in arrears, and separately to such Members-at-large as have paid their dues for 1891. As every copy of the *Forum* mailed is an expense, it is obviously just that only they should receive it who have helped to bear that expense. ORIENTAL DEPARTMENT 1st paper accompanied the *Forum*.

III.

The General Secretary wishes it understood that the reprint of Mrs. Besant's article upon H. P. B., as well as the pamflet accompanying it, recently sent to each F. T. S. was paid for wholly by private means, his office being put to no expense, even for postage.

All riches, all glory, all association, all sacrifices, gifts, studies, penances, and observances have an end; but for knowledge there is no end.—*Upanishad.*

OM.